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FREEMASONS, JESUITS AND JEWS OF PORTUGAL.

The London Magazine for July has an interesting paper on this subject. The writer, from the manner in which he speaks of the origin and primitive object of the institution, we conclude is not a Mason. We give a few extracts :—the intelligent reader will be able to distinguish the truth from its opposite ; and, on the whole, will be gratified with the author's satire, and perhaps informed by the facts he has advanced. It is important that it should be borne in mind that there have been numerous secret associations on the continent of Europe, assuming the *name* and *form* of Masonry, but whose objects were political and whose principles were diametrically opposed to those of our institution. The writer seems, in some degree, to have fallen into an error common among writers on the subject. He treats the matter, however, with much liberality and fairness.

“ In reading the furious declamations of contending factions in the Peninsula, and particularly in Portugal, we should be led to believe, that the whole society was composed of only two elements, Freemasons, and Jesuits, or Apostolicals—the one determined to devour or exterminate the other—and that the only duty of government consisted in suppressing lodges or convents, in checking or destroying the brothers of the craft, or the brothers of the cloister.

This Manichæan system, with its unmixed principle of good and evil, is stoutly maintained by each side against its antagonist, whenever, in the multifarious changes which have of late occurred, each has gained the ascendancy. If you listen to the party which lately welcomed Don Miguel as their “ tutelar angel,” and which has landed him, like another Phaeton in the mud, when pretending to drag him through the sky, the Freemasons have been the cause of all the “ seditions, privy conspiracies and rebellions,” which for the last thirty years have afflicted Europe. According to them this horrible sect were the authors of the French revolution, and have occasioned every subsequent political convulsion. It was the Freemasons

who manufactured the Spanish Constitution during the Peninsular war—it was the Freemasons who organized the various plots which disturbed the government of that worthy prince, Ferdinand, since his restoration—it was the Freemasons who raised the standard of revolt in Spain, Portugal, Naples, and Piedmont, in 1820 and 1821; it was the Freemasons who domineered in the Cortes of both countries, who abolished the holy office of the Inquisition, who dismembered the dominions of his Faithful Majesty by severing Brazil from Portugal, who poisoned the late King John, who banished his son and imprisoned his queen, who framed and promulgated the charter of Don Pedro, who seduced the army to the cause of liberty, who led to a civil war, and who were only prevented from overturning the throne and altar by the opportune arrival of the 'tutelar angel.

The Freemasons are, therefore, radically and essentially, demagogues, jacobins, conspirators, assassins, infidels, traitors, and atheists. Their bond of union is formed of the broken cement of existing order—their secret is the watchword of sedition and rebellion—their object is anarchy and plunder—and their lodges are subterranean caverns where, in darkness and mystery, they forge chains for kings, and lay trains for blowing into air every social arrangement. During the short period of their power they have corrupted literature, they have corrupted morals, they have corrupted religion; and unless they are suppressed, there will soon be neither religion, morals, literature, nor civilized society left!* Let us enter into a further short statement of facts, connected with the recent history of the institution, by which we shall ascertain the grounds of the alarm which it has inspired, the origin of the calamities with which it has been assailed, and the cause of the affected fury with which it is denounced in the Peninsula, while in reality, it is known to have nothing more to do with modern politics or state conspiracies than the Eleusinian Mysteries, or St. Patrick's Purgatory. Profess. Robison, of Edinburgh, in 1797, published a book (dedicated to Mr. Wyndham,) entitled, "Proofs of a conspiracy against all the Religions and governments of Europe, carried on in the secret meetings of Freemasons, *Illuminati*, and Reading societies." The title was alarming enough, and the political convulsions of the period, when every sovereign trembled for his throne, and every bishop for his benefice, combined to give it interest and credulity.

The work however, failed in producing any effect in this country, though written with considerable vigor, and sent into the world un-

* How very like the Anti-Masonic party of New-York !

der the name of a respectable alarmist, who vouched for many of the facts by his own personal experience. People could not exactly see why a man, well satisfied with government in the daily intercourse of society, should become all at once a rebel and a plotter, when he put on the apron; nor could they conceive how king, lords and commons, supported by army and navy, and fifty millions a year, could be destroyed by the secret machinery of a lodge. A conspiracy against their religious creed—a plot, to make them infidels and atheists, against their will or conviction,—an organized attempt to blow up, some fine morning, the thirty nine articles and the bench of bishops, seemed still more improbable and preposterous. The Professor, therefore, made few converts to his opinions in this country, and his work was not much read abroad. The Freemasons, whom the governments and the ecclesiastical establishments of the continent had at that time most to dread, were the reformers of the camp, and not of the *square and compass*—the *Grand Masters* in the art of war, and not grand masters in the craft of masonry. The French revolution, after producing its series of infernal crimes and atrocities, was then in its full career of foreign conquests; and the phantasmagoria of the mystical alarmist could command little attention amid the more formidable dangers of war, or the appalling spectacles of invading armies, and bloody conflicts. Though therefore, the professor made it out that masonry, in France and Germany, had been for thirty or forty years before perverted to political purposes;* that, under the protecting secrecy of the lodge, quacks, and projectors in government, religion, and morals, had preached doctrines to the initiated, which they could not proclaim to the world without incurring censure or suffering punishment; revolutionary and impious innovators had employed the opportunity afforded them at the meetings of their society for propagating the subversive principles which they could not publish through the press, or broach in open day; that a bond had been formed between profligate men in different provinces and countries, by their connexion with one common ceremonial of frivolous solemnity; and that many of the furious demagogues and agitators who covered themselves with blood and crimes during the anarchy of the Legislative Assembly and the Directory, had distinguished themselves as zealous supporters of the craft—though all this, we say, had been made out, every sensible

* If the writer means what is generally implied by the term, "masonry," "the Professor" made out no such thing. The idea that *masonry* was instrumental in producing the French revolution, was long since exploded. It was the *carbonar*, and other cabals, that Robison had in view.

man saw that the danger lay, not in the forms or privileges, or mummeries of the obnoxious society, but in the oppressions and abuses which rendered the feeling of reform irresistible, and prevented the expression of political opinion till it became the explosion of the mine, instead of the salutary warning of approaching danger.

From the time of the French Revolution till the general peace in 1814, we heard nothing of political Freemasons. The world was too much engrossed with serious affairs to think of frivolities. Napoleon's *arch of steel* would have closed on, and crushed to atoms, any set of brethren, who might have looked any where else, but to his person, for their real and undoubted Grand Master. Secret societies were established in Germany by patronism, and encouraged by princes against their French despots; but masonry, where it existed, was purified from politics. The associations of the students were of the latter character. Masonry had not passed the Pyrenees, or at least was cultivated with no zeal. Having been prohibited by the Pope, and denounced by the governments, it could not flourish where it was to encounter the Inquisition. During the Peninsula war, and under the Constitutional Cortes, it made some progress in Spain, though opposed by the monks and the priests, as an invention of Gallic impiety. The ecclesiastics felt a peculiar horror against its dark and mysterious rites, from the impossibility of compelling a disclosure of its secrets, even by the tortures and terrors of confession.

An ordinary sinner disencumbered his conscience of his venial or mortal offences, without difficulty, on the steps of the tribunal of penitence. The greatest criminal was often unable to conceal the hidden enormities of his life from the searching questions of a ghostly father—sometimes even the assassin would breathe into the ear of his confessor an acknowledgment of those deeds of blood which would have exposed him to the extreme vengeance of the laws; but the obdurate mason resisted all adjurations—all interrogatories—all menaces of future punishment—without disclosing the perpetration of his guilt!

On the restoration of the old despotisms, at the peace in 1814, the people of the different nations of the Continent, who had been promised constitutional liberty as a reward for their exertions and sufferings in overthrowing the colossal tyranny of Napoleon, broke into secret societies as the means of cherishing those sentiments and hopes which it was dangerous to disclose, or maturing those projects of reform which it was impossible immediately to execute. Then came the time of the *Bursenchafte* and *Tugenbunde* of Germany—of the Carbonari of Italy—and of the revolutionary clubs in the Pen-

insula. Then we heard of congresses, held by itinerant sovereigns to secure the stability of arbitrary thrones—of holy alliance manifestos against popular claims—of great standing armies converted into an Amphyctionic police and of papal bulls against political sects and heresies. Then we heard again as in Professor Robison's book, of a conspiracy against all the governments and religions of Europe: of a society extending its ramifications from Sicily to Siberia—and an organized revolt from Greece to Calais. It is no doubt true that there was an universal feeling of dissatisfaction with existing despotisms—that the instinct of liberty and independence had created a general, though unavowed sympathy—and the desire of change was no longer confined to secret societies, though its expression might be dangerous beyond them. The conspiracy of which the Carbonari and the Freemasons were then accused, was the unconcerted union of the friends of freedom and toleration against fanaticism and arbitrary power—of the partizans of institutions against personal caprices: of cheap and honest governments against extortion and corruption—and of equal rights against privilege and monopoly. It was this union, and not a handful of plotters, which brought about the revolution of Spain, Naples, and Portugal, in 1820.

In Italy the sect of Carbonari had made a number of converts before the occurrence of the Neapolitan revolution; and, as their meetings or symbols had been prohibited by an arbitrary government, it was naturally supposed that they might become useful auxiliaries to a constitutional throne. The society, therefore, set no bounds to their initiations. The lodges were opened to all classes indiscriminately: *compella intrare* seemed to be proclaimed at the door by the guardians of their mysteries;—their meetings, in fact, ceased to have any character of secrecy or selection; and the spirit of sect evaporated by general diffusion. It is calculated that, before the Austrians entered Naples to execute the warrant of the Holy Alliance police, there had been initiated into Carbonarism two or three hundred thousand persons, who all surrendered their lodges and their liberties without striking a blow; and many of whom, (as we ourselves have witnessed) even down to the Lazaroni, laughed at the farce in which they had been led play a part.

The same career was run by masonry in Spain and Portugal; and the same fate befell it. Being prohibited under the old regime, it was naturally cultivated with zeal under the new. Notwithstanding, therefore, the remonstrances and anathemas of the church, the chief towns were honoured with lodges, and brethren multiplied

as liberal opinions extended. Multitudes were initiated, without much regard to the obligations of secrecy or the honours of the craft.

As the chief officers and great body of the fraternity belonged to the constitutional party, the freemason became easily identified with the constitutionalist, and was consequently proscribed when the constitution was abolished. Hence the furious declamations (to which we have formerly alluded) of the monks and mobs of Don Miguel against freemasonry—hence the attempt to defame the charter in conjunction with the abandoned symbols of the craft; and to make the innocent mason an object of abhorrence, that the meritorious supporters of public rights may be overwhelmed with the odium of ignorant bigotry.

The most effectual mode of accomplishing this object, in blackening the character of masonry, is to invent or propagate the most horrible tales respecting the origin of the institution, its rites of initiation, the design and principles of its founders, or the mysteries and operations of its lodges. One author assures us, that masonry was the contrivance of the heretic Faustus Socinus to overthrow Christianity. Another tells us that the suppressed order of the Knights Templars invented it with the same object;—but it belonged to the fanatics of a country where the Jews are held in popular abhorrence, from having been burnt, to a late period, as sorcerers and heretics—to find out and prove that the venerable fraternity belong to the race that crucified Christ, and celebrate their infernal orgies with the blood of Christian infants. The following account of an initiation by a French enemy of the order, could not have inspired greater horror than the announcement of this discovery.

“A candidate for reception,” says M. Latocnaye, “into one of the highest orders, after having heard many threatenings denounced against all who should betray the secrets of the order, was conducted to a place where he saw the dead bodies of several who were said to have suffered for their treachery. He saw his own brother bound hand and foot, begging his mercy and intercession. He was informed that this person was about to suffer the punishment due to his offence, and that it was reserved for him [the candidate] to be the instrument of this vengeance, and that this gave him an opportunity of manifesting that he was completely devoted to the order. It being observed that his countenance gave signs of inward horror, (the person in bonds imploring his mercy all the while,) he was told that, in order to spare his feelings, a bandage should be put over his eyes. A dagger was then put into his right hand, and, being hood-winked, his left hand was placed on the pal-

pitating heart of the criminal, and was then ordered to strike. He instantly obeyed, and when the bandage was taken from his eyes, he saw—that it was a lamb he had stabbed.”

Soon after the overthrow of the Cortes, an article appeared in the Lisbon Gazette, or the official paper of the government, (August, 21st, 1823) to establish the above mentioned indentity between the Jews and Freemasons.

After answering the several objections, and concluding, on the most careful review of the parallel, that masonry is Judaism in a mask; and that the object of the masons, like that of the Jews, is to re-establish the altar and the throne of that hated race, our author terminates his lucubrations by exhorting his countrymen to search out, destroy, and exterminate the execrable society of brethren, which had, like Mount Vesuvius, thrown out its burning lava on the soil of Portugal.

This elaborately ridiculous view of masonry and jewry is not confined to one author. We have several pamphlets, in which the same absurdities are maintained, with the zeal of apparent conviction, and the pride of arrogated discovery. The object of them all is the same—to connect constitutional principles with secret societies—and then to make the latter objects of abhorrence, by shewing their indentity with a race, at whose heretical abominations the people shudder. The conclusion is evident and direct—that, as the Portuguese expelled the refractory Jews, who refused to renounce their errors, and burnt the hypocritical or relapsed, who concealed them or returned to them, they should inflict the same vengeance, or pass the same sentence, on the political heresies of the Charter. The zeal of its author, Don Pedro IV., for freemasonry, has furnished an additional motive to the partizans of his brother for calumniating and denouncing the order. Accordingly, several disquisitions have lately appeared in Lisbon on Brazilian masonry, in which the constitutional emperor is not treated in any sense of the word, like a brother. They all assure us that its object is to abolish Christianity, or at least to destroy that true form and creed of it, called the Roman Catholic. They all declare that the dogmas of the *Grand Orient* of Brazil go the length of pure deism, if not farther; and the author of one of them, entitled, “A Free-Exposure of Masonry, by a Brother who has abjured the Society,” tells us that, wherever the Masons are not rignicides, they are infidels, though they generally are both. It would appear, however, that this point is made out in the same way as the University of London is proved to be an infidel establishment—namely, that no par-

ticular religious system is taught, and that religious controversy is entirely excluded.

Since the establishment of the Charter of Portugal, no attempt has been made to revive Masonry. It was generally felt by friends of the new institution that they might be exposed to calumny by recurring to the ceremonies of a lodge, while they could gain no security by its union or secrecy. It must appear, therefore, not a little singular, that all the tumult about names—that all the declamations against secret societies, that all the fury against Jews, in the garb of approved conspirators, to which we have alluded, has not the least foundation in fact;—that orders of the day to the troops, addresses to the court, and labored exhortations from the pulpit, which assumed the existence of the chimera, rest upon nothing but the invention of a faction—and that Portugal is convulsed by the rumored plots and atrocities of Freemasons, Jews and Jesuits, while, perhaps, in the whole country there is not a Jesuit, a Jew, or a Mason to be found.

THE BRIDEMAID.

FROM BAYLEY'S LAYS OF A MINSTREL.

The bridal is over, the guests are all gone,
The bride's only sister sits weeping alone:
The wreath of white roses is torn from her brow,
And the heart of the bridemaïd is desolate now.

With smiles and caresses she decked the fair bride,
And then led her forth with affectionate pride:
She knew that together no more they should dwell,
Yet she smiled when she kissed her and whispered farewell.

She would not embitter a festival day,
Nor send her sweet sister in sadness away:
She hears the bells ringing, she sees her depart,
She cannot veil longer the grief of her heart.

She thinks of each pleasure, each pain that endears
The gentle companion of happier years;
The wreath of white roses is torn from her brow,
And the heart of the bridemaïd is desolate now.

EULOGY ON CLINTON.

Pronounced at the request of the Masonic Fraternity, in Milledgeville,
Geo. 24th June, A. L. 5828 : By W. Samuel Rockwell, P. M.

My respected hearers:

We have come up here, on a day sacred in the annals of Masonry, to commemorate departed greatness. We have assembled in the Temple dedicated to the Triune God on this solemn occasion, to bestow an humble tribute to the public and private virtues of the illustrious dead. Our cherished Chief reposes in the silent Court of Death....our Friend and Brother has been removed from the sphere of his usefulness: the Corinthian pillar of our order has fallen: The peerless Clinton has been consigned to the dark mansions of the tomb.

"O death, why arm with cruelty thy power,
And spare the idle weed, yet lop the flower?
Why fly thy shafts in lawless error driven;
Is virtue then no more the care of heaven?
But peace bold thought! be still my bursting heart!
We, not *th'* patriot, felt the fatal dart."

Oh! how frail and uncertain is the life of man! How appalling the truth, that death has established his empire over all the works of nature! How certain it is that we are all born to die!

"Be taught vain man! how fleeting all thy joys,
Thy boasted grandeur and thy glit'ring store,
Death comes; and all thy promised bliss destroys,
Quick as a dream it fades and is no more."

Man "to-day puts forth the tender leaves of hope; to-morrow blossoms, and bears his blushing honours thick upon him; the third day comes a frost, a killing frost," and blasts his cherished prospect. Whether therefore, he is placed upon "the highest pinnacle of worldly grandeur and distinctly seen to glitter from afar, or glides more securely in the humble vale of obscurity, unnoticed save by a few, it matters not, for a few rolling suns will close the scene." "In the grave all fallacies are detected, all ranks are levelled, all distinctions are done away." But although the body of our Brother moulders in the grave, his deeds live embalmed in the memory: although the soul enkindling eye, beaming benignity and meekness is closed from our view; although the brow where "wisdom sat enthroned serene" is pressed by the cold clod of earth; although all the loveliness,

and grace, and dignity which endeared him to us is gone, yet the lively recollection of his manifold services, his virtues, his ceaseless exertions in the cause of science, of the arts, and of man, softens the the poignancy of our regret, and sheds a moon-light serenity over the sorrowful feelings of our bosoms.

Brethren of the Masonic Order:

Animated with a generous philanthropy, our lamented Brother early sought an acquaintance with our sacred mysteries, and enrolled himself a member of our fraternity. He rightly judged, that by inculcating those Masonic precepts which expand and elevate the soul to "a region where the voice of human vanity is silent," he would be enabled to enlarge the sphere of their operation. He wisely considered that our Lodges were schools, in which are taught and disseminated the benign virtues of the heart, so ornamental to the human character, and so extremely beneficial to the human family. He rose step by step, until he attained the highest honors of the Craft. While discharging the duties of his high station, it was his constant and peculiar care to diffuse light and instruction to the whole body of Masonry. Benevolence and charity, "offsprings of heaven, mankind's best friends," were the chosen inmates of his bosom. He deemed it not derogatory to his character to aid a Brother bending under the cross of adversity and disappointment. He looked not idly on, "neither passed he on the other side" when necessity sued for humanity's relief. Of his zealous attachment, we, my Brethren, have had repeated proofs...And this day witnesses to the world in what veneration we hold the memory of one, who is endeared to us by every tender, every sacred tie.

My Friends:

It is "the instinctive character of the human mind" to bestow an elevated admiration on the stern and lofty virtues of our nature; to yield a lively gratitude to those who have suffered and toiled and bled on the ensanguined field; while the milder and more retiring excellencies of the human character, those of the philanthropist, of the cultivator of the arts of peace, are unnoticed. Thus when we contemplate the patriotic ardour of the Grecian hero, breathing his lofty spirit along the extended line of his embattled countrymen, or view the immortal Hero of Thermopylæ calmly erecting his majestic form amid the rude storms of war; when we read the pure devotion of the noble Roman at one time, the fate of contending empires "resting on his nod"...at another time, returning amid "the agonizing entreaties of his afflicted countrymen" to Carthage, to a linger-

ing, torturing death; our minds are filled with an high emulation, and we catch with enthusiastic avidity, the inspiration of their virtues. There is, indeed, something in the splendour of vast achievements which dazzles and bewitches...yet, when we calmly contemplate the deeds which impart such a lustre to ambition's career, shall we not often find them cruel, relentless and bloody? Alas! what is the fame of the Hero, but the wreck of human existence! What are the monuments of the victor, but the groans of the widow and the tears of the orphan! Far different are the achievements, far different are the monuments of him whom we deplore. His virtues point to more peaceful pursuits; his example leads to the prosperity of his country. A steady light shines along the even and unbroken surface of his exalted character, shedding its benignant rays on all within its circle, unlike the meteor-glories that play around the conquerer's brow, which often dazzle to destroy.

The little importending rill, at first nearly hidden from view, but wandering through the mead, gradually expanding, until at length it becomes a broad and majestic sea, bearing on its capacious bosom the wealth of nations, is a fit emblem of the illustrious personage, whose character it is my duty this day to delineate. The admiring observer who has traced him in his brilliant career, will not fail to find a striking resemblance.

Contemplate him then in the spring-tide of youth, ere the freshness of the morning had opened his budding virtues. At first we find him nursing in the grammar school. Yet a little while, and we behold him in the sequestered shades of academic retirement, outstripping every competitor and bearing off the prize; the unfledged Freshman plumes his wing; the inexperienced Sophomore is seen grappling with the emulous Junior, and at length we view him soaring a triumphant graduate. It is in the greenness of youth, when the mind, like soft wax, is susceptible to every impression, that those habits are generated, which impart to our future years their enjoyment or misery. It is then that the germes of our future characters are formed. Although it is perhaps true, that distinctive qualities are rarely seen at this period of life, yet the tender foliage of the opening spring, their morning verdure gives an early promise of their noon-tide luxuriance. The proficiency of the young student in his academic progress, is often the precursor of his success in after life. And thus it was with CLINTON.

Removed from the venerable walls of his *alma mater*, scarcely numbering the years of manhood, we behold him entering upon the arduous profession of the law, and winning his rapid way to distinc-

tion among the Hoffmans, the Harrisons, and the Hamiltons of the day. Blessed with an active and precocious intellect, matured by laborious study and profound reflection, he soon became unrivalled as a scholar, a politician, a statesman. He became deeply impressed with the truth, "that the glory of a nation consists in the illustrious achievements of its sons in the cabinet and in the field; in the science and learning which compose the knowledge of man; in the arts and inventions which administer to his accomodation, and in the virtues which exalt his character." And acting upon these principles, he sought and attained the honors of his country. At first they were cautiously bestowed, for he was charged with ambition. Ah! how little did they who preferred the charge, know of the heart and head of this future benefactor of his country! True,

"Oft the craggy clift he loved to climb."

True, he sought and obtained the smiles of virtue. Most true, he has gathered the laurel wreaths of genius; but the ambition was an holy one, such as angels would smile to behold; such as man would be proud to imitate. It was an ambition of an aspiring mind, seeking to be useful to his fellow man. There were those, however, who dreaded the exertions of his gigantic powers, and others who feared the overthrow of their schemes of personal aggrandizement.—Viewing in him a young Hercules, they made common cause and sought to paralyze his ripening energies. But the young bird of Jove had spread his pinions, and soaring aloft, soon ceased to feel their opposition.

In the State and National Councils, he successively took his proud station, and there ranked first among his equals. Infusing into the deliberations of these bodies his own genius, he contributed in an eminent degree to that high character which they so justly claimed.

Inheriting the noble qualities of his paternal Uncle, the venerable GEORGE CLINTON, and putting into practice the excellent precepts inculcated by that departed Patriot, he secured the esteem and respect of his cotemporaries, and laid the foundation of his future greatness.

At a period when our country was contending with her antient enemy; when her resources and Treasury were alike exhausted, he held the responsible office of Mayor of his native city. The clouds of war came rolling onward and menaced this emporium of our commerce. It was vulnerable only from a sister Island. He saw the approaching danger. He reflected upon the crippled situation of his country; he knew that every thing depended upon promptitude; he knew that

"While Rome deliberates, Seguntum perishes."

He therefore seized the spade and the mattock; besought his fellow-citizens to follow his example; repaired to the exposed position, seconded by thirty thousand men, who were incited by his patriotic ardor, and soon the vast defences were completed.

Ever zealous in works of improvement, believing that the "plastic hand of nature" had prepared the scene of his intended operations; cherishing the ardent hope of being instrumental in conferring a lasting benefit upon the State that gave him birth; actuated by this noble impulse, and assured of its practicability, he formed and matured the mighty plan of connecting, by means of artificial navigation, the waters of the western Lakes with those of the Atlantic. The induring utility of which, he doubted not would be felt by the remotest posterity.—When first he submitted the details of this vast project to the Legislature of New-York, there were found a few pigmy politicians who attempted to ridicule it as visionary and quixotic in the extreme. He was charged, ruthlessly charged, with a reckless attempt to drain the coffers of their Treasury. Nay, every epithet was heaped upon his honored name, which ungenerous rivalry, or the deeper malignity of political or personal animosity could invent. If he had lived in the days of Themistocles, like the stern patriot of Athens, the illustrious son of Lysimachus, he might have been subjected to the ostracism too; but like him, he would have been entitled to the surname of Just.

"Ah! who can tell how hard it is to climb
The steep where fames proud temple shines afar?
Ah! who can tell how many a soul sublime
Has felt th' influence of malignant star?"

But the genius of CLINTON was not to be dismayed. Steady and firm in his purpose; unchecked by the frowns of envy; unappalled by the scoffs of political opponents, obstacles were only interposed to be overthrown. Meeting the opposition with the calm intrepidity of one conscious of superior strength, he entered the arena alone and nobly triumphed.

The plan was carried into execution. The works progressed under his superintending eye; but ere the period had arrived which was to crown his efforts with success; shade his brow with a wreath of never fading laurels; and obtain for him the proudest place in the Temple of Fame, the baleful spirit of party strife reared its hideous front, and he became for a season, its victim. Thrust from a station, the emoluments of which he sought not, asked not, received not; his character traduced, his motives misrepresented; yet he sunk not, but rose superior to every misfortune. He endured the "chilling privations of poverty, its wants, its cares, its humiliations;

yet he disdained to receive aught for his public services in the station from which he had been removed. Unlike the Roman Coriolanus, he turned not his talents against his country; but under all this unmerited obliquy, he still extended his guardian protection over the ulterior interests of his native State; still unfolded her resources; continued still to arouse her latent energies and awaken her to her high destiny.—The time was rapidly approaching when this single hearted patriotism, this pure devotion were destined to receive their reward. Having therefore exercised the office of Governor of New-York, the people of that State, indignant at the injustice of their representatives, resolved to shew to the world how highly they prized their benefactor—Accordingly they again called him from his retirement, and again placed him in the chair of the elder CLINTON.

The stupendous works which had commenced under his auspices and about which he had spent many anxious days and sleepless nights, now received an additional impetus, and were accelerated to their completion. It was the destiny of our FRANKLIN to control the lightning of heaven; and now it was reserved for our CLINTON to overcome the obstacles interposed by nature, and mark the future course of our North-western waters. Behold! the Presiding Deity of internal improvement conducting the waters of Champlain to the majestic Hudson, and commanding them to embrace in eternal amity! Behold! old Erie's stupendous barriers, which had for ages confined its waves within their natural limits, now sinking before the mighty genius of CLINTON! Behold the waters which sustained upon their bosom, the proud fleet of the victorious Perry, now pursuing their onward way, and mingling with the green waves of the Atlantic! Well might pæans sound to his praise! Well might the public bodies of cities, enriched by the success of this achievement, give public demonstrations of admiration and gratitude for the splendid services of the God-like CLINTON. Fortunate man! thou hast lived long enough for thy fame, but died too soon for thy country!

As if he had received a premonition of his approaching dissolution; as if he were conscious that he should soon set out for

“That undiscovered country;
From whose bourne, no traveller
Ere returned;”

In his last message to the Legislature of the State over which he

so honourably presided, he warns them to be guarded against future attempts to arrest the progress of internal improvements. "If (said he to that body) patriotism still supports its ascendancy; if glory has not lost its incentive; if philanthropy retains its due weight, you have every inducement to act promptly and favorably, fearlessly and efficiently in the promotion of these transcendent interests."

The sleepless energies of his mind, were not only engaged in erecting this durable monument to his fame, and conferring this lasting benefit on his State; not only did his mighty genius preside over its destinies, but the Sisters of this Republic have also reaped the benefit of his experience, and been enriched by his labors.

During his public career, always anxious to meliorate the condition of his fellow men and viewing a general diffusion of knowledge "as the Palladium of a free government, the guarantee of the Representative system and the *Ægis* of our federative existence," it became one of his most favorite plans, to create and foster a system of public education. His benevolent bosom swelled with compassion to observe, that no means of instruction had been afforded to those "whom nature had gifted with genius, but to whom fortune had denied the means of knowledge." O! with what intense anxiety; with what parental solicitude did he watch over this praiseworthy enterprise! Grant after grant, appropriation after appropriation, he obtained for this laudable object. It was his highest ambition to dispense to the obscure, the poor, the humble, the friendless and the distressed, the power of rising to usefulness, and acquiring distinction. He sought out the unlettered son of indigence, furnished him with the means and led him to the fountains of knowledge.—What greater benefit can be conferred upon the destitute portion of the human family, than enlightening their understandings by extending to them the blessings of education? What is more calculated to meliorate the condition of society, or what can be more acceptable to Deity, than persevering exertions in promoting such extensive plans of benevolence? If there be an object in the whole circle of creation that merits the admiration of mankind and the approving smiles of heaven, it must be the man whose life is devoted to the cause of suffering humanity.

Such is the character of him whom I have attempted to describe—such are the brief outlines of the benefactions and public services—the virtues and talents which adorn the character of CLINTON, so illustrious and worthy of imitation. Oh! with what reverence will succeeding ages cherish the memory of one who has accomplished so much for his country? His youth was the dawning of every ex-

cellence; his ripened manhood is marked by works of transcendent utility...the page which records the story of his deeds and of his virtues, will shine as bright as any which chronicled the illustrious of ancient or modern times.

It is true he had enemies, and who has them not? But it is one of the merciful effects of death, that it scatters a benevolence of recollection around the objects which are subjected to its dominion. It not only gives to affection a deeper tone of tenderness; but it also disarms envy, melts down prejudice, and extinguishes animosities.

Deep, indeed, must lie the sources of that enmity; bitter indeed, must be that feeling of malevolence, that would disturb the ceremonies of the tomb!

The closing scene of his illustrious life, is marked by incidents interesting and affecting in the extreme. Methinks I see him in all the freshness of his wonted health, withdrawing from the cares of public business, retiring with his family to the seclusion of his study, a paternal tenderness and anxiety portrayed on his expressive features; but the smile of inward satisfaction played on his noble countenance, while bestowing on his children a parent's instruction and a parent's benediction, ere the accents of his last words, have ceased to vibrate on the ear...methinks I observe a slight brief tremulous convulsion of his frame. Alas! the shaft of death has penetrated his bosom...has pierced his heart...his majestic head drops upon his breast. So appalling, so affecting, so overwhelming was the blow that the chosen companion of his declining years, in the shrill accents of departing hope, besought his mourning friends to awake her slumbering husband. Alas! she knew not the full weight of her calamity! She knew not that his great spirit had winged its flight, and that his cold inanimate body must soon be consigned to its kindred clay.

“Unveil thy bosom faithful tomb,
Take this new treasure to thy trust;
And give these sacred relics room,
To slumber in the silent dust.
Nor pain nor grief nor anxious fear,
Invade thy bounds; no mortal woes
Can reach the silent sleepers there,
And angels watch their soft repose.”

Departed shade! Thou art removed far from the toils, and disappointments of this world; thy departure was the close of a tranquil evening; no cloud obscured thy rising sun; no storm disturbed thy closing day. The benedictions of the widow, “the rich tribute

of the orphan's tears," and the blessings of a whole people, have ascended to the mansions above and obtained for thy spirit a welcome to its kindred heaven. Thou art gone forever! but thou hast left the influence of thy great example, which will render thy name illustrious, so long as science and the arts shall be cherished, so long as benevolence and patriotism continue to be virtues, or philanthropy has a name.

My Masonic Brethren,

There is something peculiarly touching, in recounting the deeds of the illustrious dead...in dwelling upon incidents connected with the character of him, who was the ornament of our institution; whose name imparts such a lustre to our order.

In his own beautiful language, 'whatever may be our thoughts, our words, our writings, or our actions, let them all be subservient to the promotion of science and the prosperity of our country. Pleasure is a shadow, wealth is a vanity, and power a pageant...but knowledge is extatic enjoyment, perennial in fame, unlimited in space, and infinite in duration. In the performance of its sacred offices, it fears no danger, spares no expense, omits no exertion.' It scales the mountains, looks into the volcano, dives into the ocean, perforates the earth, wings its flight into the skies, encircles the globe, explores the sea and land, contemplates the distant, examines the minute, comprehends the great, and ascends to the sublime.—No place too remote for its grasp, no heavens too exalted for its reach."

Remember that it was the ruling principle of his life, that a vigorous direction of an active mind, to the accomplishment of good objects, formed its supreme delights. Let us then cherish the memory of the illustrious CLINTON...for he was our Brother. Let us revere his name, for he was the enlightened benefactor of the human family. Let the fragrance of his exalted virtues purify our hearts, and be his character the example of our lives.

Milledgeville, June 24, 1828.

From Pollock's "Course of Time."

THE WOMAN OF FASHION.

SMALL her ambition was—but strange,
The distaff, needle, all domestic cares,
Religion, children, husband, home, were things
She could not bear the thoughts of; bitter drugs
That sickened her soul. The house of wanton mirth
And revelry, the mask, the dance, she loved,
And in their service soul and body spent
Most cheerfully: a little admiration,
Or true or false, no matter which, pleased her,
And o'er the wreck of fortune lost, and health,
And peace, and an eternity of bliss
Lost, made her sweetly smile: she was convinced
That God had made her greatly out of taste,
And took much pains to make herself anew.
Bedaubed with paint, and hung with ornaments
Of curious selection—gaudy toy!
A show unpaid for, paying to be seen!
As beggar by the way, most humbly asking
The alms of public gaze—she went abroad:
Folly admired and indication gave
Of envy; cold civility made bows;
And smoothly flattered; wisdom shook his head;
And laughter shaped his lip into a smile:
Sobriety did stare; forethought grew pale;
And modesty hung down the head and blushed;
And pity wept on the frothy surge
Of fashion tossed, she passed them by, like sail
Before some devilish blast, and got no time
To think, and never thought, till on the rock
She dashed, of ruin, anguish and despair.

THE CHRISTIAN WOMAN.

O how unlike this giddy thing in Time!
And at the day of judgment how unlike!
The modest, meek, retiring dame. Her house
Was ordered well; her children taught the way
Of life—who rising up in honor, called
Her blest. Best pleased to be admired at home
And hear reflected from her husband's praise,
Her own, she sought no gaze of foreign eye.

His praise alone, and faithful love, and trust
Reposed, was happiness enough for her.
Yet who that saw her pass, and heard the poor
With earnest benedictions on her steps
Attend, could from obeisance keep his eye,
Or tongue from due applause. In virtue fair.
Adorned with modesty, and matron grace
Unspeakable, and love—her face was like
The light, most welcome to the eye of man;
Refreshing most, most honoured, most desired
Of all he saw in the dim world below.
At Morning, when she shed her golden locks,
And on the dewy top of Hermon walked,
Or Zion hill—so glorious was her path:
Old men beheld and did her reverence,
And bade their daughters look, and take from her
Example of their future life, the young
Admired, and new resolve of virtue made.
And none who was her husband asked: his air
Serene, and countenance of joy, the sign
Of inward satisfaction, as he passed
The crowd, or sat among the elders, told.
In holiness complete, and in the robes
Of saving righteousness, arrayed for heaven,
How fair, that day, among the fair, she stood!
How lovely on the eternal hills her steps!

CELEBRATION AT LIVERPOOL, ENGLAND.

On Thursday April 22, a Provincial Grand Lodge for the Western Division of this county, says Gore's General Advertiser, was held at the Adelphi Hotel, for the dedication of the Freemason's Hall, recently erected at that hotel, for the meetings of St. George's Lodge of Harmony, No. 38.

About ten o'clock in the forenoon, the officers of the respective lodges assembled in the hall, and the Provincial Grand Officers of this province marched in procession from an adjoining room, in which they had formed, into the hall, and the usual ceremonies of dedication took place, with all due solemnity, by the R. W. Le Gender Starkie, Esq. M. P. Provincial Grand Master, assisted by his officers, John Crossley, Esq. R. W. Provincial Grand Master of the Eastern Division, and the visitors of distinction from Chester,

Flint, and other places. During the ceremony, an excellent oration was delivered by Brother James Spence, Master of Lodge No. 38; and the Rev. Brother G. Robinson, of Kirkham, Provincial Grand Chaplain, strewed corn, sprinkled wine and oil, and offered up the invocation prayer. The anthems and ode were sung in a solemn and impressive manner; they were executed with great taste, and the Provincial Grand Organist presided at the instrument in a very able manner.

The Provincial Grand Lodge was then opened, and the annual business of the province was transacted. The Provincial Grand Chaplain then delivered an eloquent oration, in which he took occasion to illustrate the true principles of the order and the ceremonies the brethren had just witnessed, in the dedication of the hall to the most high, to Virtue and to universal Benevolence. The delivery of this oration drew forth loud applause, and it was moved, seconded, and unanimously agreed, that it be printed, and circulated amongst the lodges, at the expense of the Provincial Grand Lodge. The Provincial Grand Master then thanked the brethren, in a very neat and feeling manner, for their attendance and co-operation, and passed a high eulogium on John Drinkwater, Esq. Deputy Provincial Grand Master and his Provincial Grand officers in Liverpool, for their able support and assistance in the discharge of their several offices.—The Provincial Grand Lodge was then closed in ample form.

The hall dedicated, was constructed under the superintendence of Messrs. Foster and Stewart, and is not surpassed, in simplicity and neatness, by any room of similar dimensions. A gallery was erected covered with crimson cloth, for the accommodation of ladies who were admitted by ticket at half past five o'clock. At six the brethren sat down to a sumptuous dinner, and sometime afterwards the ladies were attended, by the stewards, to a room where refreshments were served previously to their departure at about nine o'clock. The usual masonic and other toasts were given, and at intervals during the evening several excellent glees and songs were sung with great effect.

The Grand Master and his officers retired soon after eleven and the brethren separated highly gratified with the proceedings of the day. The dinner, wines, and the refreshments in the ladies' room, were most liberally provided, and of excellent quality.

OCTOBER.

By James Grahame.

With hound and horn, o'er moor, and hill, and dale,
The chase sweeps on ; no obstacle they heed,
Nor hedge, nor ditch, nor wood, nor river wide.
The clamorous pack rush rapid down the vale,
Whilst o'er yon brushwood tops, at times, are seen
The moving branches of the victim stag :
Soon far beyond he stretches o'er the plain.
O, may he safe elude the savage rout,
And may the woods be left to peace again !

Hushed are the faded woods ; no bird is heard,
Save where the redbreast mourns the falling leaf.
As close of shortened day, the reaper, tired,
With sickle on his shoulder, homeward hies :
Night comes with threatening storm, first whispering low,
Sighing amid the boughs ; then, by degrees,
With violence redoubled at each pause,
Furious it rages, scaring startled sleep.
The river roars. Long wished, at last, the dawn,
Doubtful, peeps forth ; the winds are hushed, and sleep
Lights on the eyes unsullied with a tear ;
Nor flies, but at the ploughboy's whistle blythe,
Or hunter's horn, or sound of hedger's bill.
Placid the sun shoots through the half-stript grove ;
The grove's sere leaves float down the dusky flood.

The happy schoolboy, whom the swollen streams,
Perilous to wight so small, give holiday,
Forth roaming, now wild berries pulls, now paints,
Artless, his rosy cheek with purple hue ;
Now wonders that the nest, hung in the leafless thorn,
So full in view, escaped erewhile his search ;
On tiptoe raised,—ah, disappointment dire !
His eager hand finds nought but withered leaves.

Night comes again ; the cloudless canopy
Is one bright arch,—myriads, myriads of stars.
To him who wanders 'mong the silent woods,
The twinkling orbs beam through the leafless boughs,
Which erst excluded the meridian ray.

MASONRY IN RUSSIA.

In this cold quarter of the world, Masonry has made but little progress; and of that little but little is known. The despotic measures taken by Alexander and his minions, for its suppression, necessarily limited its sphere of action and impeded its course. At one time, so strong did the torrent of tyranny set against it, that it was with the greatest difficulty and danger that it could be preserved in in any thing like an organized form. But it was preserved; and the deadly shafts aimed at its destruction by the ruthless hand of oppression, fell prostrate at its feet. It was introduced into this country in the early part of the eighteenth century; but by what means, or under what circumstances, we are not informed. The first regular lodge was established by authority of the Grand Lodge of England, in the year seventeen hundred and thirty-nine; the year following, the Earl of Kintore, then Grand Master of England, appointed a Provincial Grand Master for Russia. Subsequently, Lodges were established at St. Petersburg, Moscow, Riga, Yassay, &c. At this period, the order was cherished and patronised by some of the most distinguished characters of the empire; but the intestine broils which soon after broke out in the political affairs of the nation, excited against it, as a secret association, a jealousy which came near effecting its suppression, if not the destruction of its friends; but like all other attempts at its subjugation, it failed; leaving its supporters a lesson with which they should before have been conversant, that of *caution*—a very useful and important lesson to Masons of every country, and under all circumstances; and one, that, if properly observed, would save them an infinite deal of trouble and reproach. Masons were charged of concerting, in their private retreats and under the guise of Masonry, plans tending to the overthrow of government; an accusation always preferred against the institution by tyrants, conscious of their inability to govern by any other than the rod of despotism, and equally sensible of neither possessing the esteem or regard of their oppressed subjects. Such have ever been enemies to Masonry, and mankind; and though the engines of their power have repeatedly been exerted to their full extent, they have never been able to produce the desired effect; neither will they. Were the throne of Ferdinand as permanently fixed in his possession, as masonry is in his kingdom, he would have but little to fear from the machinations of *secret societies*. That there have been political measures conceived and matured in places osten-

sibly known as Masonic Lodges, does not admit of a doubt; but that such a course has been countenanced and encouraged by *Masons*, acting in a body as such, however much they may have been persecuted, we are not prepared to admit. Allegiance to the government under which we live, and obedience to the laws, are among the first principles of Freemasonry; a breach of which would meet with exposure and merited punishment. But Masonry inculcates the doctrine of equal rights; its sentiments are in accordance with the laws of nature; it teaches the hallowed truth that "all men are born free and equal;" and that the peasant, as an honest upright man, is entitled to equal respect with the potentate who claims him as his subject. It is this that excites the hatred of the tyrant and brings down his vengeance. When he shall be able to reverse the order of nature, he may succeed in destroying the Masonic institution, but not till then; it has seen the crush of thrones and the wreck of nations, and stood firm amidst the devastations of time; and it will continue, so long as virtue and goodness hold a place in the heart of man. We know not the sentiments of Nicholas, the present emperor of Russia, in relation to the subject of Freemasonry; but from his general character we may hope that he will be more liberal than his illustrious brother. Lodges are in operation in different parts of the empire, but under such unfavourable auspices, that it can barely be said they do exist.

CHARITY.

"White-robed, bountiful *Charity* !—thy sister virtues, clad in the robes of innocence and affection, bend in thy presence, and invest thee with the garlands of respectful courtesy. Although thou art depicted cold and unfeeling, by the cold and ungrateful stoic, yet, often has the heart of sensibility witnessed the high-colored emotions of thy bosom, in the cause of injured humanity. Thou mayest appear cold to an unfeeling world; but, in the *Chambers of the East*, thou hast enkindled an *incense-flame*, which reflects thy interesting beauties, bright as the meridian beams of 'nature's orb.' May the jewels of honor ever encircle thee, as thy deserved ornaments. May thy influence cause the "bush" to remain unconsumed,—the "cruise" not to fail! And may the palsied hand of impoverished indigence "be restored" in thy presence!—and may thy reward be, the best of our affections—till thou shalt cease to smile on the afflicted, and thy name cease to be *Charity* !"

ORIGIN AND PROGRESS OF MASONRY.

The Institution of Masonry takes its date from the foundation of the world. That its principles are of divine origin is self-evident ; and that it has had the superintending hand of Deity for a support, is, we think, sufficiently demonstrated, by the many ages through which it has existed, notwithstanding the united exertions of the bigoted and superstitious in all ages, to overthrow its structure ; whilst every other human institution has been corrupted and destroyed.

By tradition, it appears that the mysteries of Masonry were transmitted in regular succession, through the " free and accepted," from Adam to Noah, and from Noah to Solomon,* through whose means the brethren were more strictly united, and laws were enacted for the future government of the fraternity. Solomon organized a great number of new lodges at Jerusalem, and employed 113,600 of the fraternity, besides 70,000 laborers, in building the temple, which was finished A. L. 3028. Previous to the commencement of the building of this celebrated edifice, a most intimate connection was formed between Solomon, king of Israel, and Hiram, king of Tyre, and their friendship was permanently cemented. Under the direction of these grand masters, with the assistance of the deputy grand master, Hiram Abiff, Masonry flourished in a greater degree than at any former period ; and has continued to flourish in a greater or less degree, through successive generations. The following letters, which passed between the king of Israel, and the king of Tyre, are copied from Josephus' history of the antiquities of the Jews.

Solomon to King Hiram.

" Know thou, that my father would have built a temple to God, but was hindered by wars, and continual expeditions, for he did not leave off to overthrow his enemies till he made them all subject to tribute ; but I give thanks to God for the peace I at present enjoy ; and on that account I am at leisure, and design to build an house to God ; for God foretold to my father, that such an house should be built by me ; wherefore I desire thee to send some of thy subjects, with mine, to Mount Lebanon, to cut down timber, for the Sidonians are more skilful than our people in cutting of wood ; I will pay whatsoever price thou shalt determine."

*We have no faith in this "tradition." We go beyond all evidence when we fix the origin of the *Institution* anterior to the building of the Temple.—Ed.

Hiram to King Solomon.

"It is fit to bless God, that he hath committed thy father's government to thee, who art a wise man, and endowed with all virtues. As for myself, I rejoice at the condition thou art in, and will be subservient to thee in all that thou sendest to me about; for when by my subjects, I have cut down many, and large trees of cedar, and cypress wood, I will send them to the sea, and will order my subjects to make floats of them, and to sail to what place soever of thy country thou shalt desire, and leave them there; after which thy subjects may carry them to Jerusalem; but do thou take care to procure us corn for this timber, which we stand in need of, because we inhabit in an island."

In A. L. 3130, the Masonic art was introduced into France and Germany, by Ninus, who had assisted in building the Temple; and from that time to its introduction into England, through the means of Solomon's masons, and their descendants, it was introduced and flourished in various other parts of the world.

The royal art is supposed to have been introduced into Great Britain some time previous to the Roman invasion where it was afterwards patronised by Julius Cæsar, and by his most distinguished generals; but the most zealous patron of the order in those days, was the emperor Caracalla, who granted a charter, and appointed the martyr St. Alban, the first grand master.

After the departure of the Romans from England, Masonry became much neglected, and thus, in a measure continued, until A. D. 872, when it was revived by Alfred the Great, under whose auspices it acquired great splendor and respectability, and continued to flourish until the reign of king Athelstane, in A. D. 962, when it was completely re-established by the institution of a Grand Lodge at York, of which prince Edwin, king Athelstane's brother, was appointed first grand master. A grand communication of all the masons in the kingdom was called, to assemble at York; where, from ancient documents, they formed a book of constitutions, from which all the lodges, both in England and America, either mediately or immediately derive their charters; and from this assemblage the appellation of *Ancient York Masons*, is derived. After this, Masonry continued to receive the fostering patronage of various kings and princes, as well as the most exalted statesmen, and men of learning and exemplary piety, not only in England, but in other kingdoms of Europe.

James I. king of Scotland, became a zealous patron of Masonry and was initiated into the order A. D. 1443.

In the year 1779, *Omdit-ul Omrah Bahauder*, the eldest son of the nabob of Carnatic, was initiated into the lodge of Trinchinopoly, which caused masonry to progress with rapid strides in the East Indies. On the receipt of the news of this initiation, by the grand lodge of England, they forwarded him a letter of congratulation, with an elegant apron, and a book of constitutions, to which, in the year 1780, an answer, written in the Persian language, was received enveloped in an elegant gold cloth. To such of our readers as have not seen the translation of this letter, it cannot fail to be highly gratifying. It is as follows:

"To the Right Worshipful, his Grace, the Duke of Manchester, Grand Master of the Illustrious and Benevolent Society of Free and Accepted Mas ons under the constitution of England, and the Grand Lodge thereof.

"Most Honoured Sir, and Brethren,

"An early knowledge and participation of the benefits arising to our house, from its intimate union of our councils, and interests with the British nation and a deep veneration for the laws, constitution and manners of the latter, have for many years led me to seize every opportunity of drawing the ties between us still closer and closer.

"By the accounts which have reached me of the principles, and practices of your fraternity, nothing can be more pleasing to the sovereign ruler of the universe, (whom we all, though in different ways adore,) or more honourable to his creatures—for they stand upon the broad basis of indiscriminate and universal benevolence.

"Under this conviction, I had long wished to become a member of your fraternity, and now that I am initiated, I consider the title of an English Mason, as one of the most honourable which I possess: for it is, at once a cement of the friendship between your nation and me, the friend of mankind.

"I have received from the advocate general of Bengal, Sir John Day, the very acceptable mark of attention and esteem, which you have favoured me. It has been presented with every circumstance of deference and respect, which the situation of things here, and the temper of the times would admit of—I do assure your grace, and the brethren at large, that he has done ample justice to the commission you have confided to him, and that he has executed it in such a manner, as to do honor to himself, and to me.

"I shall avail myself of a proper opportunity to convince your grace, and the rest of the brethren, that *Omdit-ul Omrah* is not an unfeeling brother, or heedless of the precepts which he has imbibed;

and that while he testifies his love and esteem for his brethren, by strengthening the bonds of humanity, he means to minister to the distressed.

“May the common father of all, the one omnipotent and merciful God, take you into his holy keeping, and give you health, peace and length of years, prays your highly honoured and affectionate brother,
OMDIT-UL OMRAH BAHAUDEH.”

To this letter a suitable reply was returned, and the original letter, with a translation copied on vellum, elegantly framed and glazed, was hung up in the hall, at all public meetings of the lodge.

A latin lodge, entitled the Roman Eagle, was instituted at Edinburgh, A. D. 1784, which flourished for several years, but on the government having fallen into the hands of brethren unskilled in the language, the latin was at length discarded.

In 1786, Prince William Henry, was initiated into the order—and the succeeding year, his example was followed by his brothers the Prince of Wales, now King of England, and the duke of York:—In 1790, Prince Edward and Prince Augustus Frederick were both made Masons.

In 1793, the king of Sweden became a Mason, at Stockholm, while the duke of Sundermania presided as grand master, and in the year 1799, an intimate connection was formed between the grand lodges of Sweden and England.

To mention all the illustrious characters who have patronized the Masonic art, in the different ages of the world, and to give a minute account of its extent, would far exceed our limits—suffice it then, in closing our sketch of its origin and progress in the old world—to say, that it has met the approbation of the wise and good, in every age, and that its influence, has been extended to the four quarters of the globe.

MORGAN.—The following is from the Boston Palladium. We give it with a single remark :—It agrees with the statement given about a year since, of his having left this city for Smyrna ; and the time also agrees with the date that he is said to have been met and spoken to in our streets, by a Mr. Brown of New-York. These corroborative circumstances, together with the responsibility on which the present statement is made, surely entitle it to some consideration, if not implicit credit.

Capt. Morgan.—We should not mention the name of this individual had we not been informed yesterday, by a gentleman enti-

tled to the most entire confidence, that Capt. Waterman, of Duxbury, a gentleman of undoubted respectability and veracity, who commanded the brig Herald, in her last voyage from Boston to Smyrna, is fully convinced, in his own mind, that he carried Wm. Morgan as a passenger. The gentleman who has given us Capt. Waterman's opinion on this subject, is Mr. Job W. Tyler, of this city, who sailed with Capt. Waterman, on his next voyage, as first officer of the Herald. Captain Waterman, at that time, often mentioned the subject to Mr. Tyler, and has since expressed his sincere conviction that *Morgan* was his passenger?

REFLECTIONS.

For the Amaranth.

*" Yet nature speaks within the human bosom,
" And bids it look beyond
" This narrow verge of being."*

'Tis even so, 'tis even so, when the flowers of earth are gay
With summer buds so sweetly deck'd in nature's rich array ;
And their fragrance breathing round us, the stormy winds appear,
And the leaves they fall and wither, the blossoms they are sear.

'Tis even so, 'tis even so, when the heart would fondly cling
Around some lovely object, some fond devoted thing :
The same in all its beauty, is wither'd by the blast,
And all is calm and silent, in memory of the past.

'Tis even so, 'tis even so, from childhood's earliest hour,
The mind aspires to something beyond its present power ;
But the frail thing, when 'tis gather'd, will please us but awhile,
Then passes off forgotten, as the hast'ning of a smile.

'Tis even so, 'tis even so, with the birds soft notes at morn,
A little time their voice is heard, then our harbingers are gone:
Thus it is with all that 's beautiful beneath the azure sky ;
They may blossom in the morning, but at evening surely die.

'Tis even so, 'tis even so, with all earth's charms combin'd ;
They cannot charm the soul below, nor satisfy the mind :
It seeks immortal treasures, that death cannot ensbroud,
And a sun that is not darken'd by an intervening cloud. S. A. T-

ANTI-MASONRY.

The following article appeared in the ALBANY RECORD of the 6th ult.

MR. EDITOR,—An old man is induced to beg a corner of your paper, while he submits to the public a few brief remarks on the subject of the anti-masonic excitement. I will first state that I am not a member of the masonic fraternity, and bending as I am under the weight of years, it is probable I shall never enter it. I have heretofore, entertained a prejudice against the institution, which undoubtedly originated in the perusal of the anti-masonic newspapers.

But I must now say, that having carefully traced them from step to step, and taken notice of all their veerings, I am thoroughly convinced that their object is not the preservation of the country, nor spread of religion.

I have read from time to time, the remarks of an editor in this county, on whom I had been accustomed to look as a man of truth and candour. But when I see him going from one degree of rancour to another, until at last he attacks publicly an honest individual, and heaps upon him all manner of evil names, merely because that individual stated a circumstance which *I know* did take place in Danville as stated, and which the editor himself does not deny—I say when I see all this, and reflect that this editor professes to be a disciple of the meek and lowly Jesus,—my heart is pained within me, I shudder for that man and am ready to cry out, “O Lucifer! Son of the morning, from how great a height hast thou fallen !”

I have known Mr. Eaton when he was a dissipated and degraded man ; I have known him when he professed to become acquainted with Jesus, and it did rejoice my soul to see the “Ethiopian change his skin.” I have known him since and esteemed him as an honest man and still hope that he is such; but when I see him using all his exertions and even making use of the press to sow discord among friends, neighbourhoods and families, and what is more shocking, to confuse and distract the Church of God, and openly to traduce those who have been the instrument in the hand of God of preserving him from hunger and rags,—it causes my heart to bleed; my confidence is shaken, and I awfully fear that he is “returning like the dog to his own vomit.” I feel awfully sensible that the tears of Zion, the waste of the church, and the blood of souls, will be required at his hand.

My youthful reader, I once was young like you. I have seen dan-

ger and peril; my blood has bedewed the American soil, to purchase for you the glorious liberty you enjoy; and I trust, blessed be God, that I remembered my creator in the days of my youth. Suffer then a soldier of the revolution, and of the cross, to address you, with his dying voice that you trifle not with that liberty which was bought with blood. Mar not the peace which pervades our happy country: but as far as in you lies, counteract these efforts of disaffected, disorderly, and unprincipled men, to destroy society, and distract the church.

Middle-aged men, I once was middle-aged. I know the burthen of your station; therefore let me entreat you! that you discountenance this persecution of the innocent. Are you anti-masons? I have been one. I have seen the evil; I have discovered the intention of the excitement, and now warn you to flee from it as from a deadly poison. Our political and religious institutions have far more to fear from anti-masonry, than from masonry. Therefore, I entreat you, beware, "touch not, taste not, handle not."

My companions in age, our heads are already white for the harvest; our time is short. Let us be careful that we fill up our days in usefulness. Let us study the things which make for peace. Let us use our endeavours to suppress the spirit of discord that is abroad in the land, and restore peace to the church and community, that our gray hairs may go down in peace to the grave. Above all may we remember to discountenance that man, who "throws about firebrands, arrows, and death, and says it is only in *sport*."

Caledonia, Vt. Aug.

SEVENTY-SIX.

EXTRACT

Of a letter, to the Brethren, at Utica, N. Y., from an aged P. G. Officer of Massachusetts.—Communicated for the B. H. Aurora.

"FREE-MASONRY is worthy of itself—of its venerable antiquity and name—of its beneficent cause and its illustrious reputation. It is a noble institution, through all its departments—if rightly understood—cultivated with true Brotherly feelings—its professed principles rightly adhered to—and its grand points of morality, fellowship and devotion, duly honoured, by the constituent members of the FRATERNITY: but if the reverse—who can wonder at the excitement—the turbulence and even the invidious malevolence of its persecuting enemies:—the regret, the sorrow and the astonishment of its avowed friends?

"Hope you are wise, provident and happy, in your amiable and ambitious assiduities, in the "Fellowship of the Craft," as usual; with the same zeal and honourable determination in every grade and at every advance of the order. If ye "continue steadfast in the faith"—if ye "maintain good works"—if, with "conscience void of offence," ye are "kindly affectionate one to another;" if, "forbearing one another in love," ye assuage the griefs and mitigate the sufferings of the distressed—if in the "bonds of charity" ye hold "communion" and strenuously advocate the requirements of the moral law—and if ye aid with due circumspection, the great cause of domestic virtue and public improvement—education and arts—social harmony at the altar and the fireside—and the general interests of humanity—ye cannot fail of being blessed—no never!—and the benedictions of the ALMIGHTY will unceasingly cheer your course and reward your doings, from the "ground floor" and "tesseled pavement" of the temple—to its exalted finishings, in the extremest pilgrimage of life—and will insure you, on the verity of the divine promises, everlasting felicity!"

BRUCE.—The Middlebury (Ohio) Journal, remarking on the result of the late trials for the abduction of Morgan, has the following just remark:—"It will be recollected that Bruce was late Sheriff of Monroe county in that state, [N. Y.] and has ever been considered to be a man of the first rank and circumspection of character. He was turned out of office not long since by the governor and a new election ordered, through the influence of a most vile faction, which, under the pretence of crushing Masonry, has subverted it to political purposes, and to vent secret malice and revenge upon individuals in whatever condition they may be in life. If his actions have never been stained by a participation in the [supposed] abduction and the violence extended to Morgan, we sincerely hope he may escape any stigma of character and an unjust punishment.—Should he be guilty, let him receive his reward from *justice* and *reason*—not from the windy and undigested views of *prejudice* and *faction*."

EXPULSION.—At a regular communication of Orange Lodge, held at Br. Justin C. Lord's Hall, in Orange, Mass., on the 17th of August, A. L. 5828, Dr. Parley Barton and Jonathan Flagg, were expelled from said Lodge, for unmasonic conduct.

Per order.

BENONI PECK, Sec.

ELECTIONS.—At the annual convocation of the Grand Chapter of Alabama, at Tuscaloosa, held on the second Monday of last month, a Dispensation was granted for the formation of a new Chapter at Prairie Bluff, to be called Clinton Chapter, No. 8.

The following officers were elected by the Grand Chapter for the same, during the present year: His Excellency John Murphy, G. H. P. John Elliott, D. G. H. P. Harry L. Thornton, G. K. Charles O. Foster, G. S. James Penn, G. V. Henry A. Snow, G. T. John G. Aikin, G. S. Rev. Robert L. Kennon, G. C. Aaron Ready & Henry Strause, G. Marshals; John K. Pierce, G. Stew. James Cain, G. Sen.

The following gentlemen were installed Officers of Tuscaloosa Ala. Chapter No. 1. for the ensuing year: Aaron Ready, H. P; John G. Aikin, K; John K. Pierce, S; Benj. R. Fontain, C. H; Henry Sossaman, P. S; Jacob Wyzer, R. A. C; Wm. A. M'Daniel, M. 3 V; John P. Figh, M. 2d V. Henry A. Snow, M. 1st V; John O. Cummins, Treas. ; Z B. Snow, Sec. James Cain, S. & T.

Grand Chapter of North Carolina.—The first annual convocation of the Grand Royal Arch Chapter of North Carolina, was held at Tarborough, on the 23d and 24th ultimo. The 7th annual Convocation will be held at Fayetteville on the 23d of June, 1829.

The following are the officers elected for the ensuing year: M. E. Essex Arnold, of Fayetteville, G. H. Priest; Robert Joyner, Tarboro', D. G. H. Priest; James Seawell, Fayetteville, G. King; E. Mason L. Wiggins, Halifax, G. Scribe; M. E. Edmund Freeman, do. G. Treas. E. Alex. J. Lawrence, Raleigh, G. Sec'y; Rev. Com. C. M'Iver, Fayetteville, G. Chaplain; E Anson Bailey, do. G. Marshal.

Officers elected at the annual meeting of Solomon's Temple Lodge, held at Masons hall, Uxbridge, Mass. Sept. 18th. A. L. 5828.

Wm. C. Capron, M. ; Wm. Kent, S. W. ; T. H. Morse, J. W. ; M. Tobey, T. ; Charles J. Rist, S. ; Royal Cumings, S. D. ; James Endicot, J. D. ; Angel Sweet, S. S. ; Alonzo A. Wiley, J. S. ; Rev. J. Taylor, C. Joseph Thayer, M. ; S. B. Prentice, T.

The Grand Chapter of Kentucky, convened at Mason's Hall in Lexington, on the 1st inst, and elected the following Grand officers for the ensuing year: Henry Wingate, Frankfort, G. H. P. Oliver G Waggener, do. D. G. H. P. Levi Tyler, Louisville. G. K. John Payne, Augusta, G. S. Philip Swigert, Frankfort, G. S. Andrew M. January, Maysville G. Tr. Rev. David Nelson, Danville, G. C. Warham P. Loomis, Frankfort, G. M. Wm. B. Warren, Georgetown, G. C. G. Robert M'Nitt, Lexington, G. S. & T.